

which the thunderer has --**aoMeyad**: he
 clove "the"-'
 clond; lie cast the waters down (to
 earth); he **bzokg**
 (a' way) tor the", torrents,of tje
mountain.*

- 2. He. clove the cloudy seeking
 fefige on the'
 mountain-r Twlanfjai. sharpened his
 far-whirling
bolt: the flowing waters quickly
 hastened to the.
 ocean;.like eows (hastening) to- their
 calves.

3. Impetuous as a bull, he quaffed
 the *Soma*
 juice: he drank of the libation at the
 triple saeri-
 . flee.^b MAOHATAN took his **shaft**, the
thunderbolt,
 andj with **it**, struck the first-born of the
 clouds.

4. Inasmuch,. ITOBA, , as thou hast
divided the .

& In this and subsequent *SuUa,8*, we have an
 ample/elucidatidn
 of the original purport of the legend of *Indra's*
 slaying -*Fntr.a*,
 convertd^iby.the *Paurdmk* writers, into a literal
 contest between
Indm and- an *Amra*, or chief of the *A suras*, from
 what, in the
Vedasj is, merely, an allegorical narrative of the
 production of r^in.
Vritra, 'sometimes also named *Ahi*, is nothing more
 than the
 accumulation of yaponr condensed, or, -figuratiYely,
 snut up in, or
 .obstructed by? a cloud. *In&ra,3* with Ms
 thunderbolt, or atmo
 spheric or electrical influence* divides the
 aggregated mass, and
 vent is given to the rain, which then descends
 upon the earth,
 and moistens the fields, or passes off" in rivers. The

language of
 the *Eickas* is not always sufficiently distinct, and
 confounds
 metaphorical and literal representation; but it never
 approaches
 to that unqualified strain of personification, which,
 beginning,
 apparently, with the *MakdbMrata*, (*Vana-parva*, ch.
 10Q ; also in
 other *Parvas*), became the subject of extravagant
 amplification
 by the compilers of the *Puranas**

, ^b At the IW^^wfe, the three sacrifices'
 termed *Jyotwh*,
@auh, and *Ayu*. No farther description of them
 occurs in the
 commentary.